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INTERNATIONAL BIBLE STUDY.

August 6, 1882.—Mark VII. 24—37.

For Commentary see last week's Guardian.

August 13, 1882.—Mark VIII. 1—21.

THE locality of this second multiplication of loaves is not clearly indicated. It was probably performed in Decapolis, near the lake, not far from the country of the Gadarenes. A great multitude had continued with him three days, and had consumed whatever provisions they had brought with them. We may infer from the fact that between appetite and Christ they preferred the latter, that there was for them a very powerful attraction in his presence. Perhaps some tarried because they had heard of the previous miracle of the loaves, and felt that they were safe with Christ, in any jungle. Jesus had compassion upon them. We have not a high-priest that cannot be touched with the feeling of our infirmities. How many needy ones fail to recognize this, and aggravate their suffering greatly, by not recognizing it. Submission and faith would soon procure their deliverance; whereas murmuring and complaining make it necessary that they should be kept under the yoke. Some of them had come from far. Well if they have brought no bread, that is their own look out. A disciple might say this, but not the Master. They had seven loaves (chapatis) and a few small fishes, and they had Christ; so that they could easily entertain and satisfy the four thousand people that were there. So some who have very little of this world's good, having Christ to satisfy their own souls, are able to give away more than many who have apparent abundance but (not having Christ) have more need than even their abundance can overtake, and are always straitened. We have known some who could easily make ends meet on fifty rupees a month, who found it impossible to do so on Rs. 1500 per mensem; the good of this world, expanding from a hillock to a mountain had shut out Christ.

The multitude ate of the food thus miraculously supplied to them, and seven baskets were needed to contain the provision that remained over. There are several examples in the Gospels of the duplication of notable events: the multiplication of loaves; the great draught of fishes; the casting out of the traders from the court of the temple; the alabaster box of ointment; the voice of God from heaven acknowledging his well-beloved Son; the risen Saviour appeared to the apostles on two successive Sundays in Jerusalem.

The Pharisees came asking a sign from heaven. Our Lord, all through his ministry, wrought signs and wonders, and all who were not blinded by prejudice saw that these were signs from heaven. The Pharisees blinded by unbelief and self-righteousness, ascribed his wonderful works to Beelzebub,

and it made no kind of difference what the nature of his miracles might be, they could not acknowledge them as signs from heaven. For such a generation, for a class so constituted, nothing could be a sign from heaven. God had spoken to Christ from the skies, acknowledging him as the well-beloved Son, at the river Jordan; again he had spoken to him when he was surrounded by Jews in the very precincts of the temple itself; see John xii. 28. But the difficulty was in their state of mind, their deep-rooted unbelief, hindering them from recognizing anything as of the nature of a testimony from heaven to Christ. Any one who is really willing to do the will of God will have no difficulty in discovering that God has spoken to us in these last days by his Son.

As they were crossing the lake, Christ told his disciples to beware of the leaven of the Pharisees and of that of the Herodians. They talked this over among themselves. There were some literalists among them, who insisted that unless they took the words of Christ literally they would be all at sea. They had only brought with them one loaf, and would need to buy some, and possibly would be getting some prepared by Pharisees and Herodians. O foolish disciples, to be still so ignorant of the true character of Christ and of his mission. Why this very thought showed that the leaven of the Pharisees had got into their minds. For the Pharisees made religion consist in external things; their idea of purity was in regard to meat and drink. Jesus became aware of these speculations of theirs as to the meaning of his words, and spoke to them with a severity unparalleled. Why reason ye, because ye have no bread? Does it make any difference whether you have a supply of bread or not? Do ye not understand that I am the bread of heaven, and that having me ye have all? Is Christ not enough? Have ye your heart yet hardened, as well as the Pharisees? Have you got eyes? Have you got ears? What have you them for? Have you any memory? What do you use it for? My preaching, my wonderful works, my entire ministry, all go for naught, unless there be in you some power of discernment to lay hold upon the teaching contained in my conduct and my words. When I broke the five loaves among 5000, how many basketsful took ye up? And when the 4000 were fed, how much was there left over? They go through the Catechism as well as they can, and perceive that the fault which has brought upon them such remonstrances was their failure of faith. Jesus wished them never to lose sight of his all sufficiency whatever the nature of the circumstances in which they might be placed.

Your hearts taken for Christ, your bad habits fall, your mental difficulties fly, and in one struggle your entire nature is redeemed,

WEEKLY REVIEW.

—THE *Indian Churchman* thinks the Salvation Army is having a good influence on the Church of England.

They, the clergy and laity of this Church, feel something like the regular troops of the King of Italy must have felt, when Garibaldi, with a handful of ragged and half-armed guerilla soldiers accomplished what they had not dared to attempt. In this way, even if in no other, we cannot doubt but that the Salvation Army is producing a great effect. The clergy and laity are awaking to a new view of their duties. They are throwing aside many of the unnatural and formal restraints which hindered the fruit of their ministry, and working in a freer, bolder and less conventional way. A new era is opening for the Church of England, in which she will no longer be the Church only of the respectable. Perhaps in time, she may even produce a beggar saint, like Joseph Labré, or one of the kind of Billy Bray, whose biography (well worth reading) is among the literature of the Salvation Army.

Further, it believes that the Salvationists are in some respects fighting the battle of the long-suffering Ritualists of the Anglican Church. What the former could not hope for, because of their conspicuous meekness and submissiveness, the noisy and irrepressible Salvationists will conquer for them! We must not withhold what our contemporary says on this subject:

But there is yet another important influence which the Salvation Army will exercise on the Church of England. It will obtain a toleration for Ritualism, which has been denied to it so long as Ritualism was confined only to a few of the devout and the quiet. It is an unpleasant characteristic of our English Governors, whether of Church or State, that they yield to the force of rebellion and clamour, what they will not, concede to the petitions of quiet and loyal citizens. The Tractarian School in the Church, because they were humble and submissive to Bishops have been snubbed and refused redress for their grievances. The Salvation Army, reckless, defiant, and scornful, are likely to get anything they ask for. The quiet and devotional Ritual of the Catholic Church, venerable from its age and associations, solemn in its character, heavenly in its symbolism, has been prohibited at the dictation of mobs, whilst now to please the mob, a Ritual fantastic and extravagant, noisy and irreverent, earthly and lowering in its associations and ideas, is to be tolerated and patronised!

At any rate there is an end to the persecution and imprisonment of Ritualists. It is impossible for the Bishops to strain at such a gnat, while they swallow such a camel!

The Ritualists of the Anglican Church would never have been interfered with if they had, like the Salvationists, taken up a position *outside* of the Church of England. It was their attempt to alter the character of that Church that was resisted.

—THERE is an able and forcible article on Government Education in India, in the last number of the *Indian Ev. Review*, dealing with facts not fancies, and which ought to receive

the attention of those who are commissioned to enquire into this matter. It points out, what is generally ignored, that the Educational Despatch of 1854, regarded as the Educational Charter of India, calls for the existence of a very different scheme from that which has been carried out for 28 years. It proposed the abolition of nearly all Government Colleges and High Schools, or, if that were not practicable, their transference to local Boards, and the extension of the advantages of elementary education to the masses. The special function of Government in connection with this matter, was to provide public schools where the great body of the people could acquire the elements of knowledge. This scope has been practically abandoned, 1st, because the Education Department found itself in a strait betwixt two, the profit of its own and the profit of the people, and naturally chose the former. 2nd, the desire of government to secure the good will of influential Natives by supplying a first-class education at a third-class cost to their sons. In proof of this partiality, the Sanscrit College at Calcutta is instanced. This is really a Hindu Theological Institution. The Vedas and Shastras are taught by Brahmins, and the State incurs an outlay of Rs. 540 annually for each student.—When the Despatch was issued there were 14 Colleges, there are now 50. viz. 31 Government Institutions and 19 aided by Govt. The young men educated in these Institutions, consider that they have a claim upon Government for situations suited to their scholastic attainments, and when balked in this, become embittered towards the very Government that secured them the education. The writer of this article, the Rev. Mr. Evans, speaks out very frankly with regard to the selection of College teachers.

While Brahmin Pundits and Mahomedan Moulvis and atheistical Principals and infidel Professors are taken on without any question as to their religious creed or no creed, my experience leads me to infer that Christian Teachers and Professors are avoided as much as possible.

Speaking of the use of heathen literature as class-books in Government schools, he asks—not what Hindu books are studied there, but what Hindu religious books of any note are *not* studied there.

—We hear from Madras that the Rev. D. O. Fox's special meetings "have proved the means of a gracious visitation from on high. There has been what seems a genuine revival. Scarcely a dozen of those who attended regularly were left at last without a clear experience either of conversion or of entire sanctification." As they have received Christ Jesus the Lord, so may they walk in him; rooted and built up in him, and established in the faith, abounding therein with thanksgiving.

—An article by the Rev. W. Miller, M. A. of Madras, published first in the *Catholic Presbyterian* and then in the *Indian Evangelical Review* for July, treats of the Influence of Missions on Theology. At least, that is its title. It treats also of the reflex influence of modern Missions on the Churches that have taken part in them, and surprises us by expressing the opinion that "the Missionary movement has had little effect upon the life and thought of any of the individual Churches that have engaged in Missions, or upon the life and thought of the Church at large." We have been led to a different

conclusion. We have the best authority for believing that "he that watereth shall himself be watered." We believe that the work of foreign missions has re-acted beneficially upon the home churches, and that those of them that have most heartily engaged in such work, have a measure of self-denial, faith and aspiration that they would not have had without it. This reflex influence is very much according to the faith and consecration of those who sustain the Missions, and of the missionaries sent forth, and would have been much more marked if the Scripture standard had been more nearly followed. Mr. Miller says, "The Church has learned absolutely nothing from the labours she has been engaged in for well nigh a hundred years." If so, the Church must be strangely besotted. There is certainly very much that might have been learned from these labours, and we cannot think that the understandings of Christians have been so darkened as this statement would seem to indicate. But Mr. Miller presently qualifies his statement to some extent:

No doubt a keen observer could trace out ways in which Missions have affected the Church's life. Certainly, too, it is open to any one to hold, and I hold myself, that they have kept up the spiritual life of the Church—that belief, feeling, everything about the Church, would be in even a worse condition than they are, if Missions had not existed. Still, I do not expect to be contradicted when I state that, upon the whole, the prevalent opinions, the regulative principles, the state of feeling in the Churches and in the Church at large, are the same as they were a century ago, or that if changed, it is in no way whatever through Missions that the change has taken place.

—HAVING propounded his view, Mr. Miller proceeds to account for the condition of things. He demonstrates very happily, by reference to apostolic and post-apostolic men engaged in foreign missions, that these were the men who did most to mould the life and thought of the Church. In view of the assumed fact that Missions have exerted "no reflex influence at all" upon the churches, he comes to the conclusion that the missionaries are responsible for this. He thinks that the Church has not set apart her ablest men for this work. He is of opinion that the mode of acting through missionary societies tends to break or impair the connection between the missionary and the Church, and hinder the latter from being more affected by the example and words of the missionary. He considers that the disadvantage referred to is less among the Methodists than among other bodies. "Have we learned" he asks of missionaries, "from our actual work the lessons that it should teach us as to the changes and the growth required in the Church's views and feelings, in her practical theology, in the principles by which she regulates and the hopes by which she energizes her work?" If we have learned a few of these lessons, have we done our utmost to make them the common property of the Church? For our own part, we acknowledge that since we came to India we have had scarcely any direct communications with the churches at home.

—Mr. Miller is very hard upon the writer of an article that appeared in the *Indian Evangelical Review* for April, entitled "India's Immediate Conversion" in which was expressed the opinion that the only hindrance to our seeing 240 millions of Native Christians in less than ten years, is our refusal to expect it. The condi-

tion here mentioned is not a light one; it is a stupendous one. The proposed issue is not more colossal than the condition on which it is based. It would be about as marvellous a spiritual victory to bring the great body of missionaries to entertain the expectation mentioned, as to bring the population of India to the feet of Christ in ten years. We believe there is a prodigious room for the expansion of faith. Perhaps the greatest truth needed to be impressed upon the Church by her foreign missionaries is the reliability of Christ's word and the reasonableness of a faith commensurate with the promises. "A short work will the Lord make in his time."

—A GOOD many of the English in India do not, we fear, go to church. They do not care to be reminded of the holiness of God and of the necessity of a change of heart and life. Some of these non-church-goers feel uncomfortable because there are church-goers, and would like to persuade them to get into the same wretched boat they are themselves in. We have received a 4 p. tract addressed to church-goers, the substance of which is *Don't*. It has been published under the auspices of the Theosophical Society. These Theosophists come to India, find 240,000,000 enslaved to abominable forms of idolatry, or animated by the intense bigotry of Mohamedism, and can find nothing to make war upon but the Christianity of those who forsake not the assembling of themselves together. A good many, we are sorry to say, attend church without profiting by it; but we do not know that they would profit much by staying at home, even if they read the literature that is here recommended. Church-going, says this writer, in rather strange English, "keeps up a barrier between man and divine knowledge—viz the Church in all its forms Catholic, Protestant, Presbyterian." The divine knowledge of the writer seems to be rather limited; he appears to think that Presbyterians are not Protestants. We perhaps gauge this tract aright if we look upon it as an advertisement of questionable books.

—THE Salvationists celebrated their 13th anniversary by a holiday at the Alexandra Palace, when 20,000 or more came together. Mr. Booth stated on that occasion that in the year ending with June last the number of corps had increased from 206 to 320; officers, from 438 to 766; sitting accommodation from 160,000 to 303,100. We do not find any statement of the actual number of members. Allowing 250 for each corps would give them 80,000. The detachment that is to come to India, headed by Judge Tucker and in *Native dress*, were present on the above occasion. The *War-Cry* of July 13 contains a likeness of Judge Tucker, who is—in the picture at least—a very young-looking gentleman. Some two or three hundred clergymen are said to have been present at the above-mentioned gathering, which will give an idea of the interest awakened in this movement. Prosperity and laudation may perhaps be a severer test than the persecution they have gone through. —One of the speakers at the Grand Stand said:

I saw a clever capture the other day in Halifax. A poor man was being taken to the lock-up by a policeman for being drunk, but our advanced guard was on duty and happened to see it, and as soon as they came up level with the prisoner the policeman pushed the man

into our ranks, and instead of going to the lock-up he was marched off to The Salvation Army Barracks, and he was soon run into the fountain. (Hallelujah!) One of his mates tried to rescue him out of our hands as we were on the march, but four or five of our fellows stepped out of the ranks and hooked him off, as well as the old man, who ultimately got saved.

A policeman told me the other day they had not had a single case that day. I said, "It's a bad job for you." "Yes," he said, "I don't know what we shall do." I told him to get saved and we would make a Captain of him. May God bless us in this glorious work! We are getting some success, for people begin to find out that where we put our foot in, it is a job to get us out. This is a beautiful place, it is like the land of Canaan; let us then go up and possess it, for we are well able—(laughter and shouts of "Amen")—and make this a place where the great guns of Calvary shall go off, and then it shall become a place where, instead of exhibiting the works of art, we will exhibit the works of Salvation. Those who have been redeemed and washed in the blood of the Lamb, and saved from eternal death, and set free from the snares of drink and the devil, we will exhibit them to the multitudes and show what wonders God has done.

A Great Indian Demonstration was to come off July 17th in St. James' Hall, to be addressed by Commissioner Tucker and the officers of the Indian Expedition. We are not told when this Expedition will sail; probably they will reach us after the rains.

—AN extraordinary activity is being displayed at the Prince's Dock, in connection with the preparation for the Egyptian Expedition. The night serves as well as the day, through the aid given by the electric light. Suez has happily been occupied by Admiral Hewett, just in time to save the place from being burned. The rule with Arabi Pasha and his sympathizers appears to be to burn every place that they cannot hold.

—THE despatch of a body of Turkish troops to Egypt, presumably to operate against Araby Pasha, accomplishes one good end, as it leads the Mahomedans of India to look favourably upon the attitude of England towards Egypt.

—A FRIEND at Allahabad sends us the following:

The sixth anniversary of the introduction of the Order of Good Templars, was commemorated on Tuesday evening the 1st August in the Cannington Baptist Chapel; Mr. F. W. Atkins presided on the occasion. The programme for the evening was got through very successfully. Addresses were given by the chairman, Mr. A. Thom and Rev. G. K. Gilder. In his introductory remarks the chairman said that the great Temperance movement was established about 30 years ago;—that at the present day there were one million members of the order, 2000 of whom were Physicians in Great Britain. It was satisfactory to note that during the past year 6 millions sterling were spent less in alcoholic drinks than in any of the three preceding years. He remarked that during the last 3 years over 400 members took the Good Templar's pledge at Allahabad, but owing to transfers &c. &c. there were at present only 100 members. At the conclusion of his speech the chairman presented a medal to Mr. Thom the founder of Good Templary in this station; medals were also presented to Messrs; Pappell and Wharton, the latter a soldier,—who had proved true to his obligation all through the Kabul Campaign, and was still a staunch member of the order.

—A NOTE from Dr. Murray Mitchell in another column, shows that we have been betrayed into an error by our defective memory. The work on Tukaram noticed by

us, is not a reprint, but a new work. We regret to hear that Mrs. Mitchell is compelled to go home immediately by ill health. Dr. Mitchell hopes to remain till next year.

—WE regret very much to hear of the deep affliction through which the Rev. Mr. and Mrs. Carter of the M. E. Mission, Chudderghant, have been called to pass, by the removal of both of their children. The hearts of many will be drawn out in sympathy and prayer that the God of all grace may uphold and comfort them in this trying hour.

CHAUTAUQUA.

C. P. HARD.

At this date (June 27) this forest city it already receiving many additions to its happy population, though the exercises of the Teachers' Retreat and of the School of Languages do not begin until July 8, and the full glory of the course is not reached until the mid-season opening day, July 29, when the Chautauqua Foreign Missionary Institute begins and has the field for four days, and merges with the wonderful S. S. Assembly which closes Aug. 21. Chautauqua is more glorious than ever, but we do not wish to inflict another series of a dozen articles upon the kind readers of the *Guardian*, and indeed we are too busy in these last days in America to make this attempt. Yet the opportunity for observation during ten weeks is very gratefully received, and is a precious gift from our Heavenly Father through a kind church official. We are here that, as a desired result, one born in India may feel the thrill of this best life of America and tell her dark-browed sisters, in the future and distant service, how great things the religion of the Lord Jesus can do for mind and heart, as noticed in the faces and marked in the utterances of the 60000 attendants at Chautauqua. India will be interested, we believe, in the proceedings in this place when reported. Bishop Foster will lecture here on the eve of his departure for India—a saintly preacher, a lecturer of wondrous pathos and clear thought. Here Mr. Craven will display, for the first time in America, the famous banners used in the Lucknow Sunday School anniversaries. Several returned missionaries from the land of the Veda will discourse and confer, amid the scores of secretaries of the leading missionary bodies and the audiences of friends of missions.—Among the 1500 to 3000 who on the 12th of August will be graduated amid most pleasant surroundings, at the end of the four years course of the C. L. S. C. studies, will be a young lady who goes out to India, (one of four) from our city, at the date of our sailing, under the auspices of the Christian Woman's Board of Missions, the first representatives of that body in the East. To be here, and go yonder in the same company, will be Rev. Mr. Wharton of Buffalo, who with Rev. Albert Norton, wife and four children, are sent out by the Foreign Christian Missionary Society. A letter from Bro. W. to-day says, "We all go out without stipulated salary, trusting God and His people to sustain us, yet being under the guidance and supervision of our respective Boards." "We go for at least a term of five years, providing we have our health. We do not know the exact territory we will work in, but we think it will be in the Central

Provinces somewhere. We expect to halt in England 10 days or two weeks."—As we also expect to be in London Sept. 7-14, we shall be happy to do any errands for any brethren who may write to us in the care of W. J. Van Someren Esq. M. D. Montpelier, Linkfield Lane, Redhill, Surrey (London) England. We are bringing hundreds of copies of "Our Glad Hosanna" for Sunday Schools, and would be happy to convey parcels from American relatives to India Missionary workers, and have so intimated in some papers seen by such. The Chautauqua Foreign Missionary Institute invites the Christian world to observe Sabbath July 30 and August 20 as days of prayer for missions everywhere.—Dr. Williams of Ramapatam is now in Buffalo, to marry Miss Mills in September and return.

NOTICES OF BOOKS AND REPORTS.

"The Memorial Papers of the Am. Marathi Mission," furnish a valuable history of Mission work accomplished in Western India by the missionaries of the Am. Board, the first to plant Protestant Missions in this Presidency. The following list will give some idea of the contents of this handsome volume:

Account of the Semi-Centennial Meetings at Ahmednagar, by Rev R A Hume.

Extract from a Letter from Dr A Graham, Edinburgh.

The Ahmednagar Mission, by Rev Hollis Read, U S A.

History of the Native Churches, by Rev RV Modak.

Address on the Independence of Christians, by Mr Marutiraw R Sangale.

The Evangelistic Work of the Mission, by Rev S B Fairbank, D D.

The Educational Work of the Mission, by Rev L Bissell, D D.

The Literary Work of the Mission, by Rev H J Bruce.

To several of these we referred in our account of the Annual Meeting of the Mission last October. The period of time embraced in the narrative is 68 years, 1813-81. For a great many years there was very little that was cheering in the history of the Mission which was the first established by the Am. Board, and for thirty years was one of the least promising, estimating by the number of conversions. It would have been a great mistake to abandon it then; the development since has been decidedly cheering. While the main body of the converts have been from the Mahars, regarded as outcasts by Brahmins and Shoodras, there have not been wanting conversions from the higher and highest castes. What is specially noteworthy is the way in which the Mission has elevated and qualified for usefulness those whom the Providence and grace of God have committed to her. These men and women are found all over the Presidency, and as a rule they generally make their mark and that a creditable one. The Gospel vindicates itself as grandly perhaps in what it does with converts from the disregarded classes, as in making converts of high-caste men. We cannot undertake to give an account of all that is contained in this volume, the preparation of which has demanded a large amount of research and painstaking. Especially does this remark apply to the paper by Rev. H. J. Bruce, on the Literary Work of the Mission. We have here a *fac simile* of a page of the Marathi N. T. translated by the Serampur missionaries and published in 1807. It is in the *modi* character, and the labour of producing the type must have been

very great and at the same time very infructuous.

The Serampur Missionaries translated and published the Bible in two local dialects of the Marathi language, which were in use in the two opposite extremities of the Marathi country, while the language of the great mass of the Marathi people was left entirely untouched. It was a striking illustration of misdirected energy and zeal.

A very long list of works prepared by the Am. Marathi missionaries, mostly in the vernacular, is given, including a detailed list of the hymns written by the late Mr. Ballantine (about 300) with others prepared by Mrs. Bissell, Mr. Fairbank, Mr. Krishnarao and others. We have great pleasure in commending this volume to the attention of our readers, many of whom would, we are sure, find much here that is interesting, helpful and suggestive. It is sold at one rupee.

"THE Sign of the Cross" and its use in the Baptismal Service of the Church of England explained, by Rev. W. Brown Keer. If it had not been perverted to idolatrous uses, the sign of the cross and the figure of it, might be used or disused by Christians. Mr. Keer has thought it important to justify the use of it in the Baptismal Service. If there, why not generally? On the whole, our opinion is that the less that Christians have to do with the symbol, the more are they likely to be taken up with the reality. Mr. K. refers to such hymns at "When I survey the wondrous cross." But Dr. Watts was certainly not recommending the sign of the cross, or the figure of the crucifix, in this hymn. In our most recent revival hymnology, the cross or the blood is always harped upon, but nobody thinks of surveying a visible cross, or of using blood as a symbol.

"The Tillage of the Poor." This is a sermon by Rev. W. B. Keer, now of Heywood, Wilts, on Pro. xiii. 23 "Much food is in the tillage of the poor; but there is that is destroyed for want of judgment." The sermon brings out the important but little-remembered truth that prosperity does not depend on external circumstances but on the principles by which we are actuated. A small field properly looked after will yield more than a large field carelessly administered.

"A rod or perch of ground, commonly called here a 'lug,' or the 160th part of an acre, has, I am told, been known to produce the extraordinary yield of nearly if quite not half a bushel of wheat, or at the rate of very nearly 20 sacks an acre. A crop, said to be nearly four times as great as is grown on an average on the rich new corn lands of North America, and twice as much as is often grown even on carefully cultivated farms at home.

The spiritual application of this principle is carefully made. The text is a very suggestive one.

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SATURDAY, AUGUST 5, 1882.

CLEANSING.

DR. MAHAN has been writing very lucidly and conclusively on the first ch. of the 1st epistle of John, in his excellent paper the *Divine Life*. What is the fundamental idea in the word *cleansed*? It is necessarily

something more than pardon. Sin is represented as defiling, inducing a stain, a spot, an impurity. In order that it may be obliterated there must be a cleansing. Something must be applied that shall take the spot away. 'Thine iniquity is taken away,' said the seraph to Isaiah after applying to his lips a coal of fire taken from the altar. Isaiah had been made sensible of impurity, incapacitating him from speaking for God; and the fire from the altar was applied to take it away, so that he might not have unclean lips in uttering the messages of God. But the seat of impurity is the heart. Isaiah, beholding the awe experienced by the seraphim, the burning ones, in the presence of Him that sitteth upon the throne, expressed by the folding of their wings over their persons, and by the anthem in which they set forth the holiness of the King of kings, was made profoundly conscious of his own past insensibility to the sacred attributes of God, and felt the need of purity in his heart. The application of the coal of fire was simply a symbolic action, expressive of the purification effected within. The coal was taken from the altar, referring to the sacrifice made for sin. The sinner that avails himself of the appointed sacrifice receives not merely pardon, but cleansing, so that the defilement caused by sin is taken away. It is by the knowledge of the crucified One that the Christian is cleansed from all his iniquities. In Ez. xxxvi. 25 we read,—"Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." This promise is fulfilled in the outpouring of the Holy Spirit, according to the prediction of Joel. The apostle Paul, writing to the Corinthians, after quoting some of the Old Testament prophecies, says, "having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Cleansing here means certainly the removal of sin from the character. The exhortation relates to all filthiness, not only of the flesh but of the spirit. The cleansing of the leper meant the removal of his leprosy. Now are ye clean through the word which I have spoken unto you, said Christ. Having become free from the pollution of sin, the believer is exhorted to keep himself unspotted from the world, which can only be by continuous faith. Some in Sardis had not defiled their garments. The redeemed are said to have washed their robes and made them white in the blood of the Lamb. We see then that the cleansing of the believer effected by the blood of Christ, refers to a blessed change wrought in his heart when, by simple faith in the sacrificial death of Christ, he is brought into relations of amity with God. He looks to the crucified One as the expression of God's love to him, in giving his Son to die for him. It is a mistake to suppose that a man may receive pardon through the cross of Christ and not receive a change of heart; that after being pardoned he may need to be regenerated. The cross is the supreme expression of God's love, and the individual who receives pardon through the blood of the Lamb, receives the love of God, the mightiest of all transforming agencies. There is forgiveness with thee that thou mayest be feared. The cross is the power of God and the wisdom of God. It tells me of my ruin; of God's gracious pro-

visions for my restoration; in laying hold of this I lay hold of all that pertains to life and godliness though my views of that fullness may at first be very inadequate.

In 1 John i. 7 we read,—"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." Then these words occur: "If we say we have no sin, we deceive ourselves." Dr. Mahan says:

What, then, does the apostle mean by the words, "If we say we have no sin"? Does he mean this, that "if we say that the blood of Jesus Christ His Son does cleanse us from all sin, we deceive ourselves, and the truth is not in us?" In other words, does this inspired apostle mean to affirm that we are self-deceived, and void of moral integrity, when we say that the blood does accomplish just what he affirms that it does accomplish? This is the precise meaning, the palpable selfcontradiction and absurdity, which is really imputed to this inspired apostle, by all who cite this passage in disproof of the doctrine of Entire Sanctification. If this is the true meaning of the apostle, we must affirm that he intentionally included himself among the self-deceivers referred to; because he subsequently affirms absolutely, that his love, with that of others, had been made perfect. "Herein is our love made perfect." "Love is the fulfilling of the law," and "PERFECT love" must imply *total* purification from "ALL sin."

The 8th verse is explained by the 10th which shows plainly that the sacred writer has in view a class of persons who denied that Christ had suffered in the flesh, and that there was any need of his blood, inasmuch as sin pertained to matter and did not touch our immaterial natures.

We stand by faith. The cross of Christ brings us to God, and the cross of Christ keeps us united to God. We never get done with the blood of Christ, because it is through it we are accepted and through it the grace of God comes to us everlastingly. The mistake made by many is that we are made new in such a sense as that we can live by virtue of the imparted holiness. Our holiness is in Christ and we live only as we live by faith of the Son of God. There is none good save one, that is, God. We are in the world as he was in it; but he expressly says, I can of mine own self do nothing; as I hear I judge; I speak that which I have seen with my Father.

THE LAW OF THE SPIRIT.

THE August number of the *India Methodist Watchman* is very interesting. There is a very good article on Converts from Heathenism. There is an article on Purity, Power and Maturity, setting forth a doctrine of the Spirit that we are scarcely prepared to accept.

God's method of cleansing us from sin, is by the blood of his incarnated Son, "The blood of Jesus Christ has Son cleanseth us from all sin;" his method of enduing us with spiritual power, is by his indwelling Spirit, "strengthened with might by his Spirit in the inner man." The receiving of God's Son results in salvation from sin; the receiving of God's Spirit results in power to do and suffer the divine will. Entire sanctification precedes the endowment of power. This irreversible order is fixed by Christ's commission to baptize subjects of saving grace into the name of the Father, the Son, and the Holy Ghost.

The Scriptures ascribe the removal of sin to the Son of God. "Behold the Lamb of God

which taketh away the sin of the world ; " and the enduing with power is attributed to the Holy Ghost, " But ye shall receive power after the Holy Ghost is come upon you."

The faith which secures to us entire sanctification, apprehends Christ shedding his blood for our cleansing from inbred sin (Heb. 9 : 14 ; 10 : 19) ; and the faith which secures to us the endowment of power, apprehends the Holy Ghost coming upon us in order to empower us (Luke 24 : 49 ; Acts 1 : 8 ; Gal. 3 ; 2, 14).

" I believe in the Holy Ghost," is part of the creed of universal Christendom. But a strange timidity amounting to skepticism characterizes the practice of many people. They suppose that they receive the Holy Ghost by virtue of their submission and faith in Christ for pardon. Their so receiving Christ secures the inward working and witnessing of the Holy Spirit ; and this operation of the Spirit is taken for the personal indwelling of the Spirit termed the baptism of the Holy Ghost.

We have seen that the notion that the Holy Spirit is personally received by the act of accepting Christ to save us from sin, is not scriptural. A line of prophecies and promises presents the Holy Spirit for the saint's acceptance and reliance as well as a line of prophecies and promises present the Son of God for the sinner's acceptance and reliance.

We fully recognize a distinction between the work of the Spirit in awakening, enlightening and leading up to the point of entire submission, and his personal indwelling when the will, the citadel of the soul, is surrendered to Christ. But this is not the doctrine set forth in the above. According to the above there may be salvation from sin, entire sanctification, without the indwelling of the Spirit. And there is a broad line of demarcation drawn between receiving Christ and receiving the Spirit. We have been in the habit of considering that Christ could not be received without the Spirit. It is the office of the Spirit to reveal Christ. No man can call Jesus Lord except by the Holy Spirit. " He will take of mine and show to you." " He that hath the Son of God hath life." " As many as are led by the Spirit of God, they are the children of God." " Ye are not in the flesh but in the Spirit if so be the Spirit of God dwell in you." " Ye are the habitation of God through the Spirit." Paul recognizes the Corinthian Christians as the temple of God, temples of the Holy Ghost. Peter, preaching on the Day of Pentecost concerning the gift of the Holy Spirit that day so signally bestowed, said to the people : " Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise (in Joel) is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." " The fellowship of the Holy Spirit " (*koinonia*) is every where in the Epistles spoken of as pertaining to all true Christians. " Having not the Spirit " is the distinguishing feature of those who are sensual and separate themselves. Jude. " The manifestation of the Spirit is given to every man to profit withal." " We have been all made to drink into one Spirit " 1 Cor. xii.

The manifestation of the Spirit will be according to God's purpose realized by our faith, as the Apostle shows in detail in 1 Cor. xii. The Spirit that endues with power does not endue all with the same powers, but on the contrary, as appears from 1 C. xii., bestows one gift on one believer and another on another. " Are all apostles ? are all prophets ? are all teachers ? are all

workers of miracles ? have all the gifts of healing ? do all speak with tongues ? do all interpret ? " No, but there is one surpassing gift that all may have, the gift of love.

With regard to the difference in spiritual privileges enjoyed under the former dispensation as compared with the present, we remark that the Spirit of God is the Spirit of truth, operating in us by means of the truth, and that his power is circumscribed when the truth is only partially revealed, limitless when that truth is fully revealed. The death and resurrection of Christ opened the way for the full communication of the truth relating to salvation. So believers are said to participate with Christ in the power of his resurrection, and sit with him in the heavenlies through the power of the Holy Spirit.

DIVORCE.

LAST Sunday morning, at St. Thomas' Cathedral, the Bishop of Bombay, in place of the usual sermon, sought the edification of his audience by reading to them *ex cathedra* a Pastoral on " the Church of England and the Imperial Divorce Law." The Pastoral was really a Philippic against any clergyman of the Church of England who might be disposed to perform a marriage one of the parties in which had been divorced from a previous partner. The Bishop holds the Romish view that Marriage, being a sacrament of the Church, is indissoluble in the sense that neither of the parties can, under any circumstances, be married again in the lifetime of the other. In the Church of Rome the laws of God can easily be set aside, by dispensation, but the sacraments of the Church are irrevocable. The Bishop begins by mentioning that there are countries where divorce may be obtained for reasons comparatively frivolous, and argues from this laxity against the recognition of any adequate cause for divorce. This argument does not appear to us valid, any more than to argue from the fact that a man may take the life of another in self defence, necessarily tends to open the door for murder. The parties with whom the Bishop has to do are just as much opposed to the laxity of which he speaks, as he is. They claim to be guided by Christ in maintaining that adultery justifies divorce and allows of remarriage. The decree that they two shall be one flesh, is virtually violated when adultery takes place.—The Bishop considered first the law of England and India, and deplored the fact that marriages of divorced persons were allowed. Passing to the Prayer-Book, he finds there a prayer indicating the indissolubility of marriages. Finally, he considers Christ's teaching. To our apprehension the Bishop tortures Scripture. He begins by quoting the words " He that marrieth her that is put away, doth commit adultery," and taking the words to be absolute and unconditioned, says that the law of England is very wrong in permitting any marriage with a divorced woman. But the words are conditioned upon those that precede them which are these : " Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." These words contemplate two cases ; one the case of a man who puts away his wife for fornication ; the other, that of a man who puts away his

wife for some inferior cause ; and the words that follow refer to this latter case.

Mark's Gospel is an abbreviation of that of Mathew. In reporting the words of our Lord Mark puts the condemnation in its absolute form, as the correction of the prevalent evil was the great thing at that time. But the Bishop says that Matthew's Gospel was for the Jews and Mark's for the Christians, and that Christians are under obligation to obey the precept in the form given by Mark, rather than that which is given by Matthew. We are sorry to see that Bishop Mylne is willing rather to lessen the authority of Matthew's Gospel for Christians, than to let go the advantage to his argument thus obtained. In the Sermon on the Mount, addressed to disciples, Christ has the same prohibition with the same exception. Further, the Bishop thinks the words " except for fornication " probably mean fornication committed before marriage. This seems to us a very strained interpretation. To convey this idea would require a different form of words altogether.

We are persuaded that the law on the subject as laid down by our Lord, conceding one adequate reason for divorce, would tend much more to morality and the maintenance of the sanctity of marriage, than a law of absolute prohibition.

As the close of this Pastoral the Bishop announced that a divorced person remarrying, is debarred with his wife from coming to the Lord's Supper, in his diocese, and that no clergyman of his diocese can perform such a marriage without losing his license.

Our chief reason for noticing this so fully, is that the fundamental question seems to be this : Does authority belong to Christ or to the Church ?

REMINISCENCES. CXXXV.

EXTRACTS from a diary kept in 1848.

BOMBAY, Nov. 25. Mr Shastri was to-day contrasting Hindoos with Europeans, with respect to the love of knowledge. " In our houses you seldom see a book. Perhaps one in a house. In yours books are found in every part of the house ; one cannot open a cupboard or a drawer but there are books, books, books. If I had Rs. 1000 I would give up labouring as a pundit, would get a farm and live at my ease. We have no taste for labour and exertion. We love sleep."—That, said I, is to be little better than a stone.—" We are stones ; that is it ; stones and no more. All we ask is to be left at our ease."—These remarks were made in consequence of my saying that there was no self-denial in their pilgrimages ; people all the world over enjoy a change of scene.—" It is so with you, he said, but not with us. We experience a great many discomforts in travel, because of the exactions imposed by our religion, in the matter of ablutions, diet &c. There are no public houses for us. We do not leave home if we can well help it."

He also spoke of the wonderful contrast between us and them as regards the position of women. " Our wives are servants. They wait upon us. If we ride with them the comfortable and conspicuous place is for us ; they must sit as they can. Suppose I should imitate you, it would be useless. My wife could not understand my civility ; she would feel lost, out of her element."—He said : " The girls that receive instruction in your schools, cannot continue the cultivation of knowledge. My brother's wife had learned to read and write, but he forbade her reading and writing. She would be his equal, which would be a great sin, according to Hindoo ideas. If a woman is learned among us we expect she will become a prostitute."

Accurate and careful detail, the minding of common occasions and small things, combined with general hope and vigour, is the secret of all the efficiency and success in the world.

Dec. 3. Sunday. "As thou hast sent me into the world, even so have I also sent them into the world." The world expects at our hands evidence that we are thus sent, just as it did of Christ, and has an equal right to. Christ said, If I do not the works of him that sent me, believe me not. We must show them our credentials before they will believe our message. How did Paul approve himself the minister of God? By patient enduring of evil, by showing that he had that which made him independent of the world for happiness, by labours, by purity of life, by love, by the Holy Ghost, by the word of truth, by the power of God. The power of God was especially manifest in the miracles wrought. The *puntojis* this morning—[the children of the vernacular schools with their *puntojis*, came together as a Sunday School on the Sabbath, in the chapel,]—were finding fault again because we wrought no miracles. The minister of God ought to be able to manifest the power of God. If we ask for miracles, God may say, Why do you not give the evidences that are already within your reach,—purity of life, love, the Holy Ghost? Why do you pass these by and ask for miracles? Clothe yourselves with these evidences and I will cause the heathen to cease from asking more evidence.

Yesterday afternoon attended the funeral of Jane, a member of our church and of Mrs. Hume's boarding-school. She died after a brief illness, glorifying the grace of God greatly in her death. She was about 20 years old. Thus another has gone. Better thus than into the way of sin. I have hopes that this may be made the occasion of good in the school, and that some may be awakened.—I am abounding in hope, not because of any thing I see externally, but because of what I see of the Saviour. And there is a wonderful manifestation of Christ in Europe at this time, which is not without a quickening influence upon my heart. I feel more and more that the time is short. To-morrow, the 4th of December, the anniversary of a day not to be forgotten by me. On that day in 1845, I began to rejoice in Christ as made unto me wisdom, righteousness, sanctification and redemption.

Mr. H. mentioned to-day that since his arrival here the number of converts not from the schools, was only two, one of whom proved an impostor, and the other was recently excommunicated.

4 Selling books this morning in the street, a man asked if it was true that Jesus Christ had ridden on an ass. I told him yes. He said, we consider that very base and disgraceful. I told him that God had made asses, horses and the bodies of men, and we had no right to regard with contempt any of the works of God.

Dec. 8. Talking with the pundit about the death of Jane, I spoke of the insensibility of men, how surprising that with so much to remind them of death, they should yet live as though there were no such thing. How explain this infatuation? He said that Hindoos often spoke of this insensibility, and considered it so wonderful that they could ascribe it to nothing but the direct power of God, beguiling their minds and enveloping them in the mists of *maya*. I remarked on the dreadful wickedness of such an explanation.

"Is not my word like fire?" The nature of fire is to burn flesh; and if this effect be not produced, it must be owing to some change in the flesh. If the word does not intensely affect me, does not destroy sin in me, it must be owing to the petrification of my inner man. The word of God is fire, however we are affected by it. I was deeply impressed with this idea this evening, and found in the Daily Texts a Scripture by which I resolved to test myself. It was this: He that knoweth to do good and doeth it not, to him it is sin. There is a world

of condemnation in this. We do not feel the same weight of obligation with regard to things never yet done, as in regard to things we are daily doing. It seems to us almost optional to undertake those untried things; but if we omit a duty we are accustomed to, our conscience is alive with pain. This text shows the error. Not to do any good we know how to do, is sin. It is not enough that a man's obedience extends to many things, that he is doing good, much good; he sins if he leaves undone any good he knows to do. Let me test by this my prayers, conversation, preaching, studies, solitude, walks, everything. The knowledge of ways to do good is fearful to possess, and it is poured as a deluge on us by the Gospel.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

MY DEAR MR. EDITOR,—Permit me to mention that the paper on Tukârâm referred to in your last issue is not, as you suppose, a reprint of a paper published some years ago. It is a new paper, read before the Bombay Asiatic Society in the end of 1881.

Perhaps you had in your mind a paper which I published, long ago on the HISTORY of Tukârâm. The paper now published deals with his teaching only.

Very faithfully Yours,
J. MURRAY MITCHELL.

SIR,—The pastoral letter from the Bishop of Bombay may be an "outrage on the law of the land" but this is not the first wholesome "outrage" that has ever been made on such laws. Our laws are not like the laws of the Medes and the Persians, unalterable. The Bishop mayhap has taken an extreme view of the law of divorce, but there is nothing very dreadful about this; no reformer achieves anything unless he has extreme views. It may be some circumstance or circumstances, has or have called forth this letter at this particular time, be this as it may, there are important points in it which are worthy of consideration. With regard to the law under discussion, he says, "no country has ever stopped short even where England has stopped at present." He adds, "And in England in a few years' time the law will be the same as it practically is in Prussia and in some of the states of America, and marriage will have become a temporary contract terminable by mutual consent, but the advanced supporters of divorce do not press even for mutual consent. They think and they openly say that if a wife gets tired of her husband or a husband gets tired of his wife, the marriage should be brought to an end without the consent of the other party." If this is the state of things we are working to, it is high time that we wake up to our position and it is little wonder that the Bishop has made the stand he has. His attitude in consequence is this. "There must be no permission to remarry or their must be divorce for all conceivable causes." No permission to remarry even in the case of innocent parties may be hard lines, but of the two it is the better, for only imagine the confusion and degradation of society with the latter.—Why we should in time be reduced to the level of the animal creation—no home life—and our families would be a multiplication of Topsy's. The time no doubt has come for a nation like Great Britain to pause before she commits herself to the latter course. Looking at the Bishop's letter from this standpoint there is a great deal to be said for his extreme views and extreme action however unpalatable.

NOT ONE OF HIS FLOCK.

August 1st 1882.

In the case of a husband getting tired of his wife or vice versa and they separate, the girls

going with the mother and the sons with the father, suitable provision being made for the girls by the father, the purse strings being indented on, would make a good many put up with the evil they had. But our law is defective in the case of a bad, worthless man, who although incapable of taking care of his children can claim them from the mother however good she may be. Our legislatures should turn their attention to this point of law, and a few other similar points instead of wasting their times in making vice easy, as certain late laws have been doing. We need a little more of what the *Gazette* calls "outrage on the law of the land," in this direction.

DEAR BRO:—I like the statement in your Diary kept in 1848, published in your last issue of the *Guardian* under the head "Reminiscences clxxxiv." "Let the Church of Christ pray for the sanctification of missionaries not for their comfort and health and physical well-being and happiness, not much for these but much for their sanctification. Let her make this a matter of leading importance, and consider that all her own interests are in some way or other, involved in this blessing." Every missionary, yea every servant of God ought to be thoroughly sanctified, a person who has been redeemed by the precious blood of Christ should be pure. He who is an heir of God and joint-heir with Christ should be holy. He who has angel attendants and who will sooner or later be translated to the bright world above should be holy. Holiness then is the crying need of every section of the Christian Church. Preachers and people need to be holy. Preachers must be wholly consecrated, for they can't lift their people higher than where they stand themselves. The usefulness of a preacher depends more on what he is than on what he does. "No stream can rise higher than its source. Fire will impart heat; an iceberg cannot. If the blind lead the blind both shall fall into the ditch." *Activity without piety is simply beating the air.* The convulsions of delirium produce no valuable results." What has been the strange power that made methodism a converting agency, exceeding all others in the history of the Church? why, it was her holiness—a holiness that was singular, extraordinary among men; a holiness consisting in being delivered from conscious sinning and in being filled with the Holy Ghost. The attainableness of this grand experience of grace was a doctrine inscribed on every standard that was borne aloft by the foremost men of the denomination. Holiness is the secret of power. It is the endowment that gives permanent efficiency. A certain writer says "that holiness and harvests are joined in eternal wedlock." What oxygen is in nature, holiness is in religion. It is the oxygen that creates animal heat and makes our fires burn. So it is holiness that keeps the human soul in a glow and crowds the ranks of the great Captain of our salvation with hearts incandescent with the baptism of the Holy Ghost. Holiness, then, is a "necessity, not only because we are not perfect in love when converted, but also to fit us for the faithful discharge of every duty to God to ourselves, our families and to the world around. We need holiness that we may present a fair exhibition of our holy religion to the gazing multitude." Holiness is an acknowledged thing of beauty. It is the adornment of our nature. It adorns and beautifies the Christian life. Holiness is an absolute necessity as a preparation for heaven. Glorious as this doctrine is, there is unfortunately a widespread prejudice against it, as an attainable experience, among modern Christians. It is to be much regretted that this grand sublime doctrine, which is the central idea of the Christian system, the theme of the Gospel and the objective point of revelation, is so much abused by those who profess to be the servants of Jesus Christ. Most of the objections to this doctrine arise from a misapprehension as to what is really taught. The doc-

trine of holiness seems to be clearly the teaching of the Scriptures and it is a conscious experience of believers that the new birth removes sin in part but not in whole. Bishop Foster author of "the heritage of faith or heart-purity" says with reference to this doctrine, "the doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records; but is replete and abundantly as well as explicitly embodied as a cardinal feature, throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme from its Alpha to its Omega, its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography and poetry and prophecy, and precept and promise, and prayer; the great central truth of the system. The truth to elucidate which the system exists. If God has spoken at all, it is to aid men to be holy. The wonder is that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort."

It is only a religion that *saves men personally, fully, consciously and manifestly* that will conquer and take the world for Jesus.

St. John says "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." i John 1, 9.

Many Christians accept the 1st part of the above inspired statement but refuse to accept the second part.

"To help our faith up to the apprehension of our privilege, the Holy Ghost puts the grant of the blessings named in the text upon the inflexible justice and immutable faithfulness of Jehovah."

The blessing of holiness is promised upon practicable conditions and is conditioned on faith.

Would God hold up the blessing to tantalize us? He says "Be ye holy, for I am holy."

T. E. F. M.

Nagpore, 1st August 1882.

DEAR SIR,—Mr. Bovard's "suggestions" are not untimely.

But what does he mean by crying "shame" on "some whom he refers to as having already intimated their intention of bringing others to trial"?

As a methodist minister he ought to be familiar enough with his "Discipline" to know, that that "Discipline" says, "When a traveling preacher in the interim of an Annual Conference refuses to attend to the work assigned him," he ought to be brought to trial.

Is it not to the interest of the Conference to maintain discipline amongst its members?

Yours &c.,

DISCIPLINE.

NOTICES.

Grant Road Church Debt.

Previously reported, Rs. 1153-6-0. Received during the week ending Aug. 3, of B. W. 15; M. A. B. 12; G. M. 35; of A. N. 5; Dr. of 50; J. N. H. 5; A. M. B. B. 8; A Friend, 10; R. P. 500; L. E. F. 5; E. M. 2; W. L. 2; A. G. 4.

Received for the House of Hope from J. N. D. Rs. 50.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.) It is expected that the Rev. D. Jones from Agra (N.W.P.) will preach tomorrow (Sunday) at 11 A.M. and 6 P.M.

Epitome of News.

SATURDAY, JULY 29.

—*Times of India*: A good deal of legitimate indignation is felt in military circles at the new arrangements for the Indian Contingent. Only six regiments in all go from India, and five of these are actually selected from Bengal. Bombay is only permitted to send one regiment, and Madras has to be content with sending two regiments to wait at Aden in reserve.

—Among several interesting paintings lately uncovered during the excavations in a garden of Region VIII. at Pompeii there was one the subject of which seems identical with the Judgment of Solomon. In this mural painting the figures are all pigmies. In the centre is a bench with three judges; kneeling at their feet in an attitude of prayer, is a woman; farther towards the foreground is a butcher's table, and upon it a naked babe, which a man is preparing to kill with a large knife, while beside him stands a second woman with an indifferent air. Soldiers and people close the scene.

—During a performance at the St. Petersburg Opera House on July 4 the building caught fire, and was totally destroyed. No loss of life has been reported.

MONDAY, JULY 31.

—The steamer *Fleurs Castle* was totally lost on the 9th instant, three miles South of Cape Guardafui. Sixteen persons were saved and they have arrived in Aden.

The Russian steamer *Moscow* has also been totally lost twenty miles south from Ras Hafoon. She had, it is stated, 120 persons on board, all of whom were saved.

—H. H. the Begum of Bhopal offers to supply a contingent and a sum of money, for the Expedition to Egypt, should there be need.

—A riot between Mussulmans and Hindus is reported from Salem. Two companies of the 16th Native Infantry, under the command of Major Grove, were despatched from Bangalore to Salem.

—A corporal has been shot dead by a comrade, at Meerut.

—In an article upon the Bishop of Bombay's Pastoral on Divorce, the *Bombay Gazette* says: The Bishop of Bombay is an officer of State, appointed by the Crown to administer the Church of England as by law established in the Presidency of Bombay. More than this he claims to be; and more than this he doubtless is. But that he is what we have described him to be, there can be no question: nor can there be any question that, so long as he cares to retain an office which he assumed voluntarily, and which so far as the State is concerned he is at perfect liberty to demit, it is part of his duty to do nothing inconsistent with that office. The Church of England as by law established is what under this light he has to do with. The prayer-book, to which he makes appeal as obviously conveying the "rule of the Church of England," does so by the fiat of the Crown; and can in no wise be pleaded against a later statute law resting on the same authority to which it itself owes all the validity it possesses. We should be ashamed to set forth a consideration so obvious were it not that the whole of the Bishop's argument on this head proceeds on the extraordinary assumption that it can be, and is in this case, the duty of a State-paid officer publicly to hold up the law of the land to derision and obloquy, and to threaten those who may "take advantage" of that law with the scanty penalties which the wisdom of our ancestors has allowed Bishops to retain. "For my own part and duty, I hereby give public intimation that no persons who have contracted a marriage after one of them has been divorced for adultery, and during the lifetime of the former wife or husband, can be admitted to the Lord's table in

this diocese." These are brave words; but we defy contradiction when we say that a person in the condition described by the Bishop, who should desire to communicate, could not possibly be prevented; and that if the Bishop, or any of his inferior clergy, were rash enough to proclaim, as their reason for attempting to refuse the rite, their opinion that such a person was living in open sin with another, not his or her husband or wife, a successful criminal prosecution for libel would be the only practical result.

—The latest news from Kalahandi is that three of the principal ringleaders in the recent rising of the Khonds, who have as yet evaded capture by the police, have joined forces in a large hill near Nosla between Nosla and Santipur, and about 12 miles from the head-quarters of the State, Bhowain Patna. They have with them many prescribed Khonds, to the number, it is said, of over 300, and many more are said to be joining them daily.

—*Indian Witness*: A series of revival services will be held in the Fort next week. Dr. Thoburn will conduct the meetings, which will be held in the school-room.

The Rev. Dr. Stone is preaching at various points in the North West. He has visited Bandikui, Ajmere, and Delhi, and we believe is now at Toondla or Agra. We hope to give some account of his work at an early day.

The work among the seamen in Calcutta goes on without interruption. Conversions occur every week. Meanwhile good news comes back from those who have gone to different parts of the world, and the seed of the Gospel is thus sattered to the end of the earth.

—Of the accepted candidates of the Church Missionary Society, no less than thirteen are University men.

—*Subodh Patrika*: Among the Indian Students called to the Bar in England, we are glad to see the name of Mr. Anandrao Sheshadri the eldest son of the Rev. Mr. Narayan Sheshadri.

—The sad murder of Dr. Langer, traveling in the interior of S. Arabia, is one of many complications of the fact that the traveler is safest without arms. It was Dr. L.'s arms that excited the cupidity of the Arabs and led to the murder. This gentleman was warned of the danger to which he was exposing himself, but made light of it.

TUESDAY, AUGUST 1.

—At the end of 1871 there were 1569 persons baptized in connection with the American Lutheran Mission; at the end of 1881 the number was 6591. Baptized last year 1580. These numbers include children.

—The *Liberal*: There has been some warm debate lately among our apostolic brethren regarding the want of mutual trust and confidence among them. As a solution of the difficulty the minister has called upon them to determine in what respects and how far they recognise each other as an essential limb of the New Church.

On Monday last Miss Dutt, the accomplished daughter of Mr. Romesh Chunder Dutt, the Magistrate of Balasore, was married to Mr. Pramatha Nath Bose, of the Geological Survey, according to Hindu rites. The religious position of those among our young countrymen who have returned from England, ought to be more clearly and satisfactorily ascertained.

The Patiala State has placed its troops at the disposal of the Supreme Government for employment in Egypt. This loyal State was the first to volunteer its assistance in Afghanistan.

—*New Dispensation*: That great devotee the Paramhansa of Dakhineswar had another interview with the minister and his friend at Lily Cottage whither he had been invited on 21st instant. The Paramhansa, though he could not be much over forty-two, looked more aged than he did the last time he was seen. His singular merits suffer no diminution, but greater maturity with the progress of time.

Simple as a child, yet sensible and shrewd, he loses nothing of the utter inebriation of God's love. He has a strange attraction for every class of Brahmans, who flock to enjoy his communion wherever he goes.

—*India Methodist Watchman*: Over one year ago Captain Palmer Fallon of the Nizam's troops, Hyderabad, went to England on leave. Some months back he became an officer in the Salvation Army. He has been well known in Hyderabad as a devoted Christian worker for several years. Before his departure for England he was accustomed to have all the blind, crippled, deformed and very poor, assembled in his compound every sabbath afternoon whereupon he preached to them and afterwards distributed to them some little charity. Gen. Haig, the retired Indian, returned to India to become a missionary, but Captain Fallon has gone to England to become one.

—Same: Oberlin College over which President Finney so long and successfully presided, sends to a new province in China an organized band of twelve students with their wives to work together for Christ under the leadership of one elect captain. They all come out of the one institution, infused with the same spirit and zeal, mutually acquainted, and are prepared for a most effective occupation of their chosen field. What a sight! The Lord bless us with more such.

WEDNESDAY, AUGUST 2.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for August, published at the *Bombay Gazette* Office and sold at 8 annas a copy.

—“Slave Owner” in to-day's *Bombay Gazette*: “The British Government cannot stop domestic slavery—it exists in every portion of India, and if the British Government is wise and desires not to wrong the people any more, nor irritate them by police inquisition, they will leave domestic slavery alone. This question of slavery from a European view is another instance of the difficulty of Europeans understanding customs different to their own seeing their good side.” Slave-owner is an anachronism.

—Telegram in same from Port-Said, Aug. 1: The passage of the Canal is perfectly secure, and the traffic and coaling are being carried on as usual. The rumours to the contrary are entirely false.

—The *Athenæum* greatly regrets to announce the death, after a long illness, of the eminent Orientalist Dr. Haas. Dr. Haas held an important post in the Department of Printed Books in the British Museum, and was Professor of Sanskrit at University College, Gower Street.

—*Pioneer*: An occasional correspondent writes:—On the night of the 16th July, a must elephant, belonging to the civil camp in Bhawani Patna, Kalahandi, broke loose at about 10 or 11 p. m., and, crossing a tank, proceeded to demolish a hut occupied, at the time, by Major Gordon, of the 23rd Madras Native Infantry, who was awake by hearing tremendous thud on the side of the hut (a most kutcha structure of bamboos and grass about 12 feet by 8); and almost before he had time to thoroughly realize his position, his hut was a wreck, and he himself enclosed in the debris of walls, roof, furniture, &c., and a must elephant within a few feet, or inches of him. He managed to find a hole in the walls, through which to creep, and so got out into the open, where, to his horror, he found himself almost under the huge beast. He promptly rolled over and thus avoided two nasty dabs the brute made at him with his trunk, and then escaped in the darkness. The elephant's hind legs were tied tight, and rendered his movements very slow.

—*Times of India*: We find that up to date 33 steamers in all have been chartered for the Expedition, aggregating 54,61 tons net or 79,196 tons gross. The general rate is Rs. 21 per gross ton per mensem, and as it is understood Government pays on the gross tonnage, the monthly charges so far to India for freight alone comes to nearly 17 lakhs.

—The title of Rao Bahadur has been conferred by the Viceroy upon Mr. Wassudeo Pandurang, late Assistant Secretary to the Government of Bombay, in the Revenue, Financial and General Departments.

—The Viceroy has conferred upon Mr. Raghunath Trimbak, head clerk, Assistant Quartermaster-General's Office Bombay, the title of Rao Sahib as a personal distinction.

—*Indu-Prakash*: It seems to us, however, that it is a strange way of arguing, to say on the one hand that the British Government should rule in India, and to say on the other, that whenever the interests of that Government in respect of India are in jeopardy, the costs for all expeditions plainly meant for the protection of those interests should not even be partly thrown on this country. It is admitted that both England and India have an united interest in keeping the Suez Canal safe; and that England should have a voice in the administration of Egypt. If so, is it not plainly inferable that India should bear a fair share of the costs of the expedition?

—Rev. S. P. Jacobs in the *S. I. Watchman*: We are still advancing. The Spirit of God is guiding us to certain victory. The saints are being edified, backsliders reclaimed, sinners converted. Nevertheless, our progress is far from what we desire.

—*Christian*: Miss Street, who conducts the “Bridge of Hope” Mission in Ratcliffe in the course of a touching paper on her work in that neighbourhood, said: “We bring all sorts to land: now, a young girl in her first fit of remorse for having left a good home and loving parents; then, a forlorn, miserable, drunken creature, who has still some longings at times for better things, but bound fast in the devil's chains: here, a broken-hearted young mother, with her child of sin, and we scarcely know whether the poor little wailing baby at her breast is a spar to which she may cling to bear her above the water, or if it is not a weight to drag her down to yet a deeper depth; there, a little child whose innocent prattle in our homes would be the joy of our hearts, but who here only lisps bad words, as we bring her to the warmth and light; and again a rough uncivilised little heathen of fourteen, to whom the bare knowledge of anything higher than her own degraded life has been a revelation, and who will need patience and care indeed, if ever she is to become a respectable member of society. We are often told that the reclamation of any such is impossible, but nevertheless, we believe still in the presence and power of the Christ to save and to bless. Very many fall through sheer giddiness and girlish folly, and for them there is great hope, especially under careful Christian training; while very many more turn to an evil life because they literally want bread.”

THURSDAY, AUGUST 3.

—We acknowledge receipt of the G. I. P. R. Co.'s Monthly Guide, with Time and Fare Tables, for August. Price 1 anna.

—*Bombay Gazette*: Our Egyptian correspondent in a letter from Port Said on July 20th expresses his full confidence in the safety of the Canal. I do not believe, he says, that there need be the least anxiety about the Suez Canal. All that Her Majesty's Government has to do is to come to terms with the Bedouins and pay them to guard the Canal. These men have no nationality. They care nothing for Arabi Pasha and have the most profound contempt for the fellah. Hitherto they have behaved remarkably well. They took no part whatever in the pillage of Alexandria. And they have often, during the recent troubles, offered their services to His Highness. Nothing could be easier, at the present juncture, than for the English, through His Highness, to enlist their assistance.

The firing at Alexandria was distinctly heard, through the telephone, at Malta—a distance of more than a thousand miles.

We regret to hear by telegraph from our Na-

sick correspondent that two Byculla School boys have been drowned in the river Dharna. The school is at present on its annual monsoon visit to Deolali.

—It is stated that Colonel Van Heythuysen goes on leave.

—The *Pall Mall Gazette* says that the first important public act of the new Russian Minister of the Interior is certain to meet with almost universal approval. One of the alleged reasons of Count Ignatieff's fall was his want of success in dealing with the anti-Jewish riots. Count Tolstoy is determined that if he himself fails to put a stop to these disgraceful barbarities, it shall at least not be for want of due severity on his part. In the circular which he has just addressed to the Governors-General the Count insists that the strongest measures be taken to repress the outrages, and intimates that in case of failure “the whole responsibility will fall upon the governors and officials under them charged with the prevention of outrages.” The penalty for failure, moreover, is to be immediate dismissal from the public service. Here, at last, is something sufficiently drastic.

—Petitions are being circulated among the Maronite Christians with the object of preventing the renewal of Rustem Pasha's term as Governor. The Maronite clergy are said to be dissatisfied with Rustem's impartiality, and serious attempts are being made by them to provoke the Druses to outbreaks.

—The Bishop of Colombo is about to marry Miss Edith Chenevix Trench, second daughter of the Archbishop of Dublin.

—The following appears as an advertisement in the *Standard* of the 1st of July:—

EGYPT.—THE BURDEN OF EGYPT. Behold the Lord rideth upon a swift cloud, and shall come into Egypt. And I will set the Egyptians against the Egyptians. And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them saith the Lord. And the waters shall fail from the sea, and the river shall be wasted and dried up. They also that uphold Egypt shall fall, and they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. Compare Is. XIX., XXXI., with Ezek XXX. The day of the Lord is near. Woe worth the day.

—*Overland Mail*, July 14: A man of unbounded energy, invincibly high spirits, combined with an almost simplicity of natural character and unfeigned piety, General Birdwood did whatever he had to do himself, and with all his might. Such an example is readily followed when given by an Englishman working among the natives of India. They would, if permitted, literally worship such a man. Hence was it that the hearty co-operation of his native subordinates and contractors enabled General Birdwood to act with promptness and certitude at a time when the safety of the weightiest Imperial interests hung on the punctuality and sufficiency of the commissariat. This could not fail to inspire Lord Elphinstone himself, one who, as far as possible, looked to and did everything himself with a cheerful confidence. Throughout the crisis he was constantly in confidential communication with General Birdwood, visiting him at his own house at Mazagon at all hours of the night. Not only on commissariat arrangements was General Birdwood's advice sought. He was a strong friend of the natives, and had immense influence with them; he was therefore naturally one of those, such as Dr. Wilson and Mr. Charles Forjett, the Commissioner of Police, whom Lord Elphinstone invariably consulted as to his relations with the natives of the Presidency.

FRIDAY, AUGUST 4.

—Press Commissioner: Simla, Aug. 3: Admiral Hewett telegraphs from Suez that he yesterday (Wednesday) occupied the town without resistance, just in time to save it from being burnt. All the Egyptian troops fled. The passage of the canal remains uninterrupted.

—Sixteen vessels are being fitted up (with horse-stalls &c.) in the Prince's Dock, for the Egyptian Expedition.

—*Bombay Gazette* Lahore, Aug. 2, tel. The Hon'ble W. W. Hunter arrived here yesterday and he has received many deputations. At a conversazione given by the Anjuman-i-Punjab, he delivered a long speech on the work of the Education Commission. The Commission, he said, is not hostile to higher education; its actual work is the extension of popular education. The Punjab Sessions lasted six weeks, and the Commissioners received one hundred memorials signed by a hundred thousand persons. Several fundamental questions had been raised in the Punjab—language and religious questions, and also the relation of the State to the indigenous schools. The department teaches 110,000 pupils at a cost of fifteen lakhs of rupees, and outside its operation 50,000 children obtained education at the indigenous schools. The problem is, can this vast outside mechanism be improved and incorporated? The best solution of such problems rests with the people themselves. Government cannot expect to solve the religious difficulty, except under a grant-in-aid system. The educational prospect is gradually becoming hopeful. What is required is not temporary excitement, but steady, persistent effort.

—The Ganges, with English Mails, left Aden for Bombay, Thursday 9 a. m.

—The names of the two Byculla School boys who were drowned at Deolali on the 1st instant are Reginald and Charles Duffy, brothers.

—The streets of Surat were lighted for the first time by Brush lamps on Saturday last.

—A French missionary at Pe-i-shu in N. China near the Amour has been attacked and, it is feared, killed by a party of soldiers.

—Fall of rain, to date, Fort, 65 in.

—Deaths last week, 415.

—*Times of India*: Our correspondent in the letter which we publish to-day describing Alexandria after the bombardment tells us that the refugees were all very bitter against the British Government for not being prepared to land troops immediately after the bombardment, and that the universal opinion was, if even five hundred men had been sent ashore after the city was evacuated by Araby's troops, pillaging, massacre and incendiarism could have been speedily checked. This, indeed, was proved by what happened afterwards. As soon as Admiral Seymour found out the true state of affairs, he organised a force to land and restore order, and must efficiently they did so. No blame, therefore, can be attached to the Admiral for not doing so sooner, and when the refugees laid the blame on the British Government they put it on the right shoulders. The despatch of the fleet to Alexandria without being accompanied by a force sufficient to effect a landing on an emergency was a blunder which has been conspicuous from the first.

—The Karsandas Mulji Prize for 1881, consisting of books of the value of Rs 100, for an English essay on "The Effects (Present and Future) of English Education on the mental condition of the Hindus" has been awarded to Mr. Chintaman Vaidya, B.A., of Elphinstone College. The subject selected by the syndicate for the prize of 1883 is "The Influence of Caste, beneficial or injurious, on the Progress of Indian Society."

—*Harvest Field* for August: —We regret to report the sudden death of the Rev. J. N. Hooker B. A., of the L. M. S., Coimbatore, at the early age of twenty-six years. Prior to his coming to India he had given himself for a time to evangelistic work in Paris in connection with the McAll Mission there. He possessed a truly missionary spirit, and was thoroughly consecrated to his work. Only a month ago, we heard him speak with ardent longing for its success, and now God has removed him. It was but a few months ago that he wrote in the *Harvest Field*.

Then die of us what should!
Live the divinest!
Fearless in the furnace we,
Since Thou refinest.

—In the second half of last year Bishop Sargent of Tinnevely, confirmed at different mission stations 2,565 Native Christians; the baptized Christians in the Church Mission Society's district in January last numbered 40,634 and the catechumens 14,676; total adherents 55,310. In the past year there were in connection with the Society's mission 936 adult baptisms, 1,919 infant baptisms, 713 burials, and 415 marriages performed by 57 native clergymen in 1,027 mission villages where there are Christians.

Selections.

EARLY ROMISH MISSIONS IN CHINA.

Now that the attention of the Christian Church is specially directed towards the evangelization of China, everything that relates to that Empire has peculiar interest. There has recently fallen into our hands a little volume of only sixty pages, translated from the German of J. L. Mosheim, the eminent church historian, Chancellor of the University of Gottingen, entitled, *Authentic Memoirs of the Christian Church in China; Being a Series of Facts to evidence the Causes of the Declension of Christianity in that Empire*. The volume, which was published in London in 1750, gives a condensed and thoroughly candid account of the controversies waged for a century and a half between the Jesuits and other "Orders" of Romish missionaries in China, and while by no means denying these men a place in the Christian Church, it exposes the defects of their system, and their errors in practice. The story is instructive, and a summary of it may prove of interest to our readers.

Matthew Ricci and two other Jesuits landed at Canton in A. D. 1581, and succeeded in establishing a permanent mission, accomplishing what their predecessors, the Dominicans and Franciscans, had attempted without success. Ricci, an Italian of marked learning and zeal, gained great esteem, particularly by his skill in mathematics. Having discarded the garb of a Jesuit, he put on that of a Chinese philosopher, and appeared among the people as one of their sages. It was a doctrine of his order that missionaries should conform to the practices and opinions of the people to whom they go, and this Ricci did to such a degree that the body of Romanists accused him of quite confounding the doctrines of Christ and Confucius. He told the people that their *Shang-Ti*, or Heaven, a being with whom, according to Confucianism, men have very little to do, was the same God he believed in. There was one point on which he hesitated long before consenting to what others deemed, and still deem, a thoroughly idolatrous practice. The most essential part of Chinese religion is the worship of ancestors, the worship consisting of prostration before the tablets bearing ancestral names, with the presentation of prayer and sacrifices. A Chinaman who neglects this service is regarded as dishonoring his fathers; he breaks family ties, and forfeits all respect. He is also supposed to be hostile to the government. Hence this custom is the grand obstacle to the conversion of the Chinese. But Ricci was resolved to have converts, and a custom which he could not abolish he determined to conform to. But he was eighteen years in reaching this determination. He argued that there was nothing necessarily idolatrous in these services, and that while the converts were in outward appearance worshipping their ancestors and Confucius, they might mentally withhold that worship and in spirit pay homage only to God.

Under this rule the Jesuits enjoyed great prosperity. The people had no objection to the

coming of another religion which left their own unaffected. After fifty years of labor by the Jesuits, ecclesiastics of other orders, Dominicans and Franciscans, reached China, who at once protested against these idolatrous ceremonies. The question as to permitting them was at length referred to the decision of the Pope, Innocent X., who, in 1645, declared that the ceremonies were superstitious and intolerable, and enjoined all Christians in China to abstain from such practices on pain of excommunication. Mosheim says that "the Jesuits received this injunction with veneration, and laid it aside with contempt." They boldly permitted what the decree had forbidden, and for several years did not take the trouble to send a representative to Rome to secure its repeal. However, in 1656 they did secure from the Pope a new decree which they claimed reversed the former one, but which the other party did not so understand. An appeal was again made to Rome, and an answer came back in 1669, that both decrees were to be observed, "each according to its circumstances and according to the tendency of these questions, and doubts which had occasioned it." This left every one free to do as he pleased. If he wished to worship in the Ancestral Hall he could find his warrant in the later decree; if he would argue against the practice he could appeal to the earlier one.

We have not room to trace in detail the long and bitter controversies which followed between the two branches of the Roman Church. The Jesuits flourished greatly for many years, and were in high favor at court. During the reign of Kanghi, from 1669 to 1722, they furnished the Emperor his counselors and his artisans, "painters, turners, watch-makers, founders, accountants, astronomers, and masters of ordnance." An imperial edict in 1692 commended the Christian religion, and the Emperor himself built a magnificent church in his palace, and did all that the Jesuits asked of him, except that he never submitted to baptism. But the converts still paid homage to their ancestors and Confucius, which an "Apostolical Vicar," who arrived in China in 1684, declared, after some years of consideration, no Christian could do with a safe conscience. Strengthened by this new judgment against the practice of the Jesuits, the Dominicans and Franciscans made fresh appeals to Rome for another edict against the Jesuits as defenders of idolatrous practices, whom they declared to be deceivers and corruptors of the faith. On the other hand the Emperor and thousands of his people sent a declaration to the Pope that the customs which were objected to "were mere political ceremonies on which the peace and welfare of the Empire in some measure depended."

In response to all these appeals a decree was issued from Rome in 1704, declaring "that the two Chinese words, *Tieu* and *Shang-Ti* should no longer be applied to God, but that instead of them the word *Tien-Chu* which signifies Lord of Heaven, should be introduced: that the tables upon which are written in Chinese letters *King-Tien*, or the Honor of heaven, should be removed from the Christian churches; that Christians should by no means assist at those sacrifices which are offered, at the time of the Equinox, to Confucius and their ancestors; . . . and in the last place that those tablets of their forefathers, upon which was written in Chinese letters, *The seat of the soul or spirit of N—*, should be removed from the houses of all Christians."

The Papal Legate, Tournon, who was sent to carry this decree to China, was treated very severely, the Jesuits even inciting the Emperor against him. He was ordered to quit the country, but lest he return to Rome with charges against the disobedient ecclesiastics they secured his virtual imprisonment for several years at Macao, until his death in 1711. In 1715 Clement XI. sent another bull, drawn up in the strongest possible terms, enjoining obedience to the previous decree. The Emperor met this bull with an edict that he would

banish all Papists and put to death all converts who paid more regard to the Pope than to himself. The Jesuits were in a dilemma, but, relying on their influence at court, they stood their ground. The Pope could not reach them at Peking, and they did as they pleased, and so in time they secured a modification of the decrees.

In 1721 a Papal legate, issuing his mandate from Macao "permits the Chinese Christians to hang up in their houses tables with the names of their ancestors inscribed, and to make use thereof, provided a declaration is affixed to them, and they be guarded against superstition." He also deems it lawful, to burn incense, light candles, and place meats before the tables upon which the names of Confucius and of forefathers are written, and at graves, and an explanatory declaration annexed. But the legate gave strict charge that the decree granting these indulgences should not be translated, or communicated to any but missionaries, who were to dispense the indulgences cautiously. It was too late, however, to quite the wrath of the Emperor, or to calm the controversies of the ecclesiastics. The Jesuits remained at Peking, but all others were banished to Macao, and the Christian religion was prohibited. The persecution which followed did not stop the controversies. Delegates visited Rome in the hope of changing the decrees in favor of the two parties, but to the credit of the Papal authorities be it said they adhered to their precepts against the idolatrous practices and revoked the indulgences which the legate had granted. It would seem as if this must have ended the conflict between the different orders of ecclesiastics. But the Jesuits never despair of success. They cultivated more carefully the favor of the court of Peking, and paid less attention to the commands of distant Rome. Time wrought for them, for a new Emperor, in 1737, favored their cause and revoked the edict of expulsion against the Christians. They succeeded in securing the appointment of a Jesuit as bishop of Peking in 1745, and the history, as delineated by Mosheim, closes with the Jesuits in practical ascendancy, successfully withstanding all decrees against them, and upholding idolatrous practices while claiming to be advancing the religion of Jesus Christ. Well might the historian exclaim in conclusion, "How powerful and refractory are the 'orders' over which Rome pretends to an absolute sway! How much division and discord do we observe in a church which boasts of her unity and peace!"

During the one hundred and thirty years which have passed since the volume to which we have referred was issued, the Jesuit party in China has been brought into subjection, and compelled to submit to the rules the other "orders" sought to impose upon all converts from heathenism. It is said that every Romish priest now going to China is required to take an oath not to use the name *Shang-Ti* for God, and to submit to the decrees of Rome respecting idolatrous practices. Whatever may be the thoughts of these priests as to these matters, there is now no controversy. Yet Rome has certainly lost much of her influence with high officials in China. She claims to have at present 664 European priests in the Empire, and a little over one million converts, including all adherents and baptized children. It is not a large result for three centuries of labor. Unless all signs fail the purer faith now preached by over three hundred evangelical missionaries in China, and which tolerates none of the customs allied with idolatry, will yet win such triumphs that long before another three centuries shall elapse China will need no more missionaries from foreign lands.—(*Missionary Herald*).

LUKEWARMNESS.

Various causes conspire to produce a lukewarm condition in the Church—the most

loathsome in the sight of God. Of just such a people—those at Laodicea—the Lord said, "I would thou wert either hot or cold, but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What is there in this state that renders it specially displeasing to the Lord? A fair interpretation would furnish two reasons for this: First, it is the most hopeless state. This lukewarm state is more hopeless than that of absolute coldness. Having come about through self-delusion, it is more likely to become permanent than the other. He who has never been warmed at all, knows he is cold, and makes no pretense to warmth. Hence, when the Spirit calls him, he may become hot; he may become fervent and zealous as a Christian. But the lukewarm has been brought within reach of holy fire, and has not been heated by it into fervour; he has received just religion enough to lull his conscience into a false security, but not enough to save his soul. So it would be more difficult to bring him into a state of salvation than one who is cold. Second, the influence of lukewarmness is much worse than that of absolute coldness; as a moral and spiritual factor it works greater harm to the kingdom of God. The cold professes only coldness; it does not pretend to be spiritually "rich and increased in goods;" so nothing of that kind is expected of it. The lukewarm says it is rich, but the world looks upon it and sees it is not; so its baseless professions are more harmful than the position of the cold.

Is it too much to assert that this type of piety is too prevalent to-day? There are those now in the Church who are not led away by utterly false doctrines, and yet they are not thoroughly devoted to that which is true. They are not worldlings exactly, and they are not decided Christians. They have no marked Christian character; they are not, what one has called, "out-and-out" Christians. They are listless and indifferent; the cause of their Lord does not lie near their heart. They feel little zeal for their own souls or for the souls of others, and yet they have such a general conviction of the truth and importance of Christianity that they cannot give it up. In short, they are lukewarm; and they are repulsive, nauseous, to the Lord and Head of the Church. Their state is the most loathsome to Him; so He says, "I will spue them out of My mouth."—*Zion's Herald*.

A FAITHFUL ELEPHANT.

THERE is a beautiful story of an old elephant engaged in battle on the plains of India. He was a standard-bearer and carried on his huge back the royal ensign, the rallying point of the Poona host. At the beginning of the fight he lost his master. The *mahout*, or driver, had just given him the word to halt when he received a fatal wound and fell to the ground, where he lay under a heap of slain. The obedient elephant stood still while the battle closed around him and the standard he carried. He never stirred a foot, refusing either to advance or retire as the conflict became hotter and fiercer, until the Maharattas, seeing the standard still flying in its place, refused to believe that they were being beaten and rallied again, and again round the colors. And all this while, mid the din of battle, the patient animal stood, straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted. The Maharattas swept on in pursuit of the flying foe, but the elephant like a rock

stood there, with the dead and dying around, and the ensign waving in its place. For three days and nights it remained where its master had given him command to halt. No bribe nor threat could move it. They then sent to a village one hundred miles away and brought the mahout's little son. The noble hero seemed then to remember how his driver had sometimes given his authority to the little child, and immediately, with all the shattered trappings clanging as he went, paced quietly and slowly away. What a lesson of fidelity is taught by the faithfulness of this dumb creature to his master! "One is your master, even Christ." Do you stay where He puts you till His voice calls you away?

ALEXANDER HAMILTON'S CONVERSION.

"I HAD been spending the evening in company with several noted infidels. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before in this way. Coming home I stood late at night on the doorstep waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed, and what I had said, and then something seemed to say, 'And what if the Christian religion be true after all?' The thought filled me with alarm. I was conscious I had examined Christianity even with less attention than a small retaining fee requires in civil cases. In my profession I hold myself bound to make up my mind according to the laws of evidence, and shall nothing of this sort be done in that that involves the fate of man's immortal being? Then—everything is at stake. Shall I bargain all without inquiry. Wilfully blinding my eyes, shall I laugh at that, which if true will laugh me to scorn in the day of Judgment? These questions did not allow me to sleep quietly. In the morning I sent for such books as treated on the evidences of Christianity. I read them, and the result is, I believe the religion of Christians to be the truth, that Jesus Christ is Son of God, that He made an atonement for our sins by His death, and that He rose for our justification."—(*Am. Paper.*)

Miscellany.

—The following from the Rev. W. Haslam's Autobiography, now appearing in the Christian, will be interesting to many in this country, as it relates no doubt to the Maharajah Dhuleep Singh:

When I was sufficiently restored to come down to the sofa, another visitor called to see me. This was an Indian prince of high degree, who had come over the river with Sir Thomas's shooting party. In his impetuosity he had shot away all his ammunition, and in breaking through the woods had lost one of his diamond earrings. He said, he would not go out shooting in diamond earrings any more.

As I was not allowed to talk, he kindly bid me lie still while he told me about himself, and his conversion. He said, that when he was a boy in India, he had a great wish to hear the Bible read; so ordered it to be done. His moonshee demurred a little, but seeing the order was to be obeyed he procured a Sanscrit Bible. Opening the book, he read (without any design) the first chapter of Genesis, then the first chapter of St. John, and, lastly, the ninth chapter of the Acts.

The prince being deeply interested, sent for the English missionary. This struck the moonshee as very bad. "Toba! toba!—Shame! shame! Your highness will lose caste!" But caste or no caste, the missionary was sent for to explain the chapters. This eventually led to the prince being baptized and received into the Church. Afterwards it became dangerous for

him to stay in the country, for some fanatical men were bent upon taking his life.

He decided to come to England, expecting, as he said, to find that all young Englishmen were happy Christians. Instead of this, he saw that many of them were far more immoral than those in India; and some absolutely irreligious. He then became sceptical, and doubted the reality of Christianity altogether.

After going on thoughtlessly for several years, he was suddenly arrested by the death of one of his Indian attendants. This poor man was seized with cholera in the middle of the night, and was dangerously ill. He understood enough of the Bible to know that he was not ready to die, and that he should go to hell if he did. What with fear and pain, he writhed about in terrible agony, and at last died in despair. The prince was greatly alarmed; so he sent for his European secretary, and cried out, "What shall I do to be saved?" The official was obliged to acknowledge that he really did not know; but added that he had a son who could tell his highness all about it. The son was ordered up immediately; and he pointed the penitent to the Lamb of God who has taken away the sins of the world. "Then," said the prince, "I found peace, and became a real Christian; I was not real before."

When people become real Christians, they should not continue to abide in a spiritual Egypt, but cross the Red Sea; or, if they cross that, they should not (as too many of the Israelites did) leave their hearts behind them in Egypt. Their ambition should be to go on to Canaan, and show what God can do over enemies greater and mightier than themselves. Real Christians should prove to the world that the grace of the Lord Jesus Christ is stronger than sin.

However, the prince's story was most interesting as far as it went; and he himself very original and interesting too.

TELEGRAPHIC NEWS.

Paris, July 26th: The Committee of the French Chamber of Deputies have rejected the grant required for joining England in protecting the Suez Canal.

Constantinople, 26th: The Turkish Government is making active naval and military preparations for Egypt.

Alexandria, 26th: A perfect state of panic is reported to exist at Port Said.—The garrison of Aboukir has rallied to the Khedive.

Alexandria, 27th: The garrison of Aboukir having been ordered to embark for Alexandria refused to do so. Their rallying to the Khedive was only a ruse.—Araby Pasha has written a letter to the Sultan, in which he expresses his determination to resist Turkish troops if sent to Egypt.

Paris, 27th: In consequence of Turkey having announced that she will send an expedition to Egypt next week, M. de Freycinet has postponed the vote of credit until Saturday.

London, 28th: Morning.—In the House of Commons last night, Mr. Gladstone made a statement in which he denied the charge of vacillation in regard to Egyptian affairs which has been brought against the Government by the Opposition. A rupture with France, he said, would have led to a general European war. The right hon. gentleman said that England insists on the Sultan proclaiming Araby Pasha a rebel.—The Commons have agreed to the motion for an extraordinary vote of credit on account of the Egyptian Expedition by 275 against 12 votes.—H. S. H. the Duke of Teck will accompany the staff of Sir Garnet Wolseley to Egypt.—Latest advices from Alexandria state that Admiral Seymour has written to the Khedive disclaiming any idea of conquest on the part of the British, who are there to restore order.—It is reported that Araby Pasha has retired to Damanhur, leaving his outpost at Kafred-danar.—Noon.—It is reported that Araby Pasha has submitted proposals to submit on condition that himself and colleagues are permitted to retire to monastery (?) retaining their rank and pay.—Evening.—Mr. Gladstone, in replying to a question in the House of Commons

this evening, said that Lord Dufferin has been instructed to demand the Sultan to proclaim Araby Pasha a rebel, and uphold Tewfik Pasha (the Khedive) before Turkish troops start for Egypt.

Constantinople, 28th: The Porte, in notifying that Turkish troops will be despatched to Egypt, hopes that previous to so doing the British Expedition will be countermanded and the British troops already in Egypt be withdrawn.

London, 29th: Morning.—The bombardment of Aboukir has been delayed until Monday.—The reason of Turkey suddenly consenting to intervene in Egypt is attributed to the influence of Prince Bismarck.—All the Great Powers adhere to a proposal made by the Conference that the Sultan should proclaim Araby a rebel.

Paris, 29th: The French Chamber of Deputies have rejected the Bill for a vote of credit by 450 against 75 votes. The Ministry have, in consequence of this defeat, resigned. President Grévy has accepted their resignation.

Alexandria, 29th: Delegates from Cairo had an interview with the Ministers here to-day, at which they used most defiant language and upheld Araby Pasha in his undertaking.—Cherif Pasha has arrived in Alexandria.

Paris, 30th: The French naval and military preparations for Egypt have been countermanded.

Rome, 30th: In reply to the invitation of England, Italy has declined to co-operate in restoring order in Egypt.

Constantinople, 30th: The relations between Lord Dufferin (British Ambassador) and the Sultan are not of a satisfactory nature.

Alexandria, 30th: The rebels are fortifying Port Said.—The British corvettes Orion (4 guns) and the Penelope (11 guns) have entered the Suez Canal, notwithstanding the protest made by Baron de Lesseps.—An official despatch from Cairo states that an influential meeting has been held at Cairo, at which it was resolved to maintain Araby Pasha until either an honourable peace was concluded or they were exterminated.—Baron de Lesseps is at Ismailia, and has thwarted the landing of British marines there.

London, 30th: Evening.—The Scots Fusilier Guards have embarked for Egypt.

31st: Morning.—H. R. H. the Prince of Wales wished to accompany the expedition to Egypt, but abandoned the project in deference to the wishes of the Queen.—Evening.—The second Battalion of the Grenadier Guards embarked for Egypt to-day, and the second Battalion of the Coldstream Guards will embark to-morrow. The Household Cavalry will embark on Wednesday.—Latest advices from Egypt state that H. M.'s ships Orion, Ready, and Carysfort are stationed at Ismailia, and that a force of Marines has been landed there.—The proposed bombardment of Aboukir has been abandoned.

Constantinople, 31st: The Conference is at a standstill, in consequence of the absence of the Russian Delegate, who has been ordered by the Government to abstain from attending the sittings pending the receipt of further instructions.—The attitude of Russia causes much surprise.—Evening.—The Russian delegate has declined to participate in any discussion at the Conference except it be relating to the Suez Canal. The Conference is, therefore, considered to be terminated.

1st, August: The Porte, replying to the Note presented by Lord Dufferin demanding that the Sultan proclaim Araby a rebel before Turkish troops start for Egypt, says that it is only possible for the Sultan to proclaim Araby Pasha a rebel after the landing of Turkish troops in Egypt has taken place.

London 1st: Morning.—The Daily News publishes a telegram stating that the entire French fleet has been ordered to withdraw from Egyptian waters.—The Khedive has authorised the English to occupy the Suez Canal.—In the House of Commons last night, the Marquis of Hartington brought forward his motion that the expense of the Indian Contingent for Egypt should be charged to India. In doing so, His Lordship said it was important to proclaim to the world the trust which England reposed in the Indian Army. The Government of India he said, objected to defray the cost of the Contingent. The resolution, His Lordship said, did not commit India to anything, and it was not unreasonable that England required India to pay the present limited contribution towards the expedition. Mr. Onslow moved that England should repay the cost of the Indian Contingent, Mr. Childers adding the words "subject to the further decision of Parliament." The

House agreed to the motion by 140 against 23 votes.—Evening.—Sir Charles Dilke, replying to a question in the Commons this evening, said that M. Onou (the Russian Delegate) had been instructed by his Government to rejoin the Conference.—Dervish Pasha, with 5,000 Turkish troops, will embark for Egypt to-morrow.—The Lords have passed the arrears to Rent Bill through Committee, adopting two vital amendments brought forward by Lord Salisbury.

2nd: Morning.—The Daily News publishes a paragraph stating that the British Government, in the event of Turkish troops going to Egypt, will require the Porte to sign a Military Convention whereby they will be placed under the direction of Sir Garnet Wolseley.—OBITUARY.—General Clement Edwards.

PASSENGERS SAILED.

Per P. & O. Str Nizam, August 1:

For London—Mrs and Miss Smith, Lieut Col E T Hume, Mrs Hume, Capt C G Gilbert, Miss R Stark, Lieut Col C J Griffiths, Capt and Mrs McKean, Mr Hawken, Mr and Mrs J Holmes and infant, Mrs Mitchell and 2 children, Mr and Mrs Porter and 2 children, Col and Mrs Bruce, Mr J Worthington, Mr Critchell, and Surg Major C M Douglas.

For Brindisi—Mr H S Beadon, Major and Mrs Heywood, Major R J Watson, Capt W I Le Breton, Mr W A Inglis, Mr Jas Wilson, Mr Leslie Sanders, Mr C Bartoli, Mr J Cramp, Mr E H Stone, Mr R Boquet, Dr C J J Jackson, Lieut the Hon L H D Fortescue, Mrs Goldney, Mr G A Tweedie, Mr W H Rylands, Miss Rylands, Lieut T Pascol, R.N., Major J E Gordon, Major Stewart Mackenzie, and Dr T Beaumont.

For Venice—Mr A de Satro, Mr A Huttenbach, Mr W Hart, Mr P D Barclay, Mr D Laidlaw and Mr W L Rawett. For Port Said—Brig Surg J A Marston.

For Aden—Mr F C Ward, and Capt W S Downing.

PASSENGERS ARRIVED.

Per P and O Str Bokhara, 2:

From Gravesend—Mr Currie, Mr J E Berkley, Band Master P Ayres, wife and 3 children, Mr Pollard, Mrs Sanders, Capt J S Barker, and Mr Peach.

From Brindisi—Dr Winston, Mr Reynolds, Major F Currie, Mr S M Coard, Mr H Hare, Mr Farren, Mr A B Marriott, Mr Daphtary, Mr F Sambici, and Mr Kinsley.

From Venice—Capt W H Coakel, Mr J A Nunn, Mr Sathianadshaw, Mr Cowasjee Sapoorjee, Mr A Breerton, and Mr Dinshaw Sapoorjee.

From Aden—Mr H N Austin, and Mr W L Wolf.

Domestic Occurrence.

BIRTHS.

BOULT—At Poona on the 2nd August 1882, the wife of Mr A H Boulton of a daughter.

LEE—In the M. E. Parsonage St. John's Hill, July 26th, the wife of Rev. D. H. Lee, of a Daughter.

DEATHS.

HYDE—July 22nd, at Sholapoor, Gilbert Michael, the child of Mr. John Hyde, Tel. Dep. aged 2 years and 4 months.

CARTER—At Chadarghat, Friday, July 28th, 1882, Weldon Fletcher, only son of Rev. R. E. Carter, aged 2 years and 4 days.

CARTER—At Secunderabad, Tuesday, Aug. 1st, 1882, Eva Elizabeth, only daughter of Rev. R. E. Carter, aged 1 year and 13 days.

"BOMBAY GUARDIAN."

Subscriptions received from 29th July to 5th August 1882.

Mrs. Mayes, 31st December 1882, Rs. 2-8; Rev. J. P. Graham, 1st April 1883; Rs. 9-4; Rev. G. W. Seiler, 31st August 1883, Rs. 7-10; Rev. James Shepherd, 26th January 1883, Rs. 7-10; J. L. Johnston, 23rd April 1883, Rs. 7-10; Major F. L. Richards, 30th March 1883, Rs. 7-10; W. S. Stewart, 16th January 1883, Rs. 6; John Fido, 14th May 1883, Rs. 6; Thomas B. Coulson, 10th January 1883, Rs. 6; Rev. W. E. Robbins, 31st December, 1882, Rs. 7-10; Royal Asiatic Society's Library, 31st March 1883, Rs. 6; M. Burke, 17th December 1882, Rs. 7-10; J. Kingsmill, 31st December 1882, Rs. 6; Mrs. E. Lawson, 1st May 1883 Rs. 6.

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GENERAL REPORT

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T. H. HARRISON, M.C.P.

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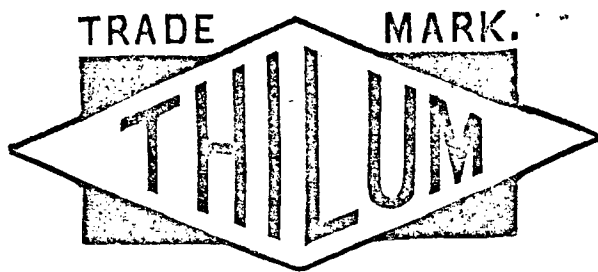
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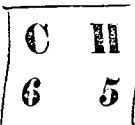


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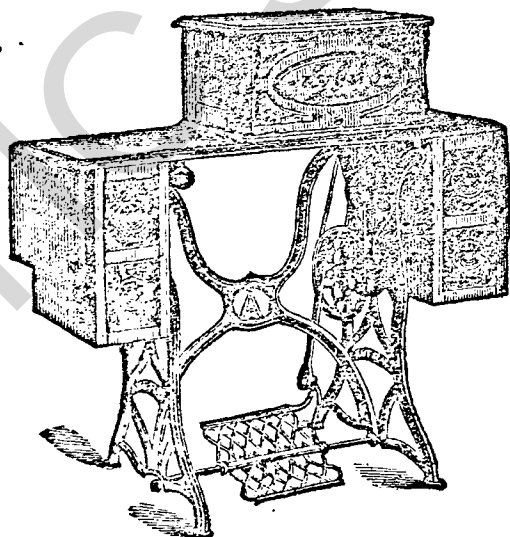
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